

HEAVEN'S GLORY,
AND

Hell's Terror:

Containing the Glory of the Saints in
HEAVEN with Jesus Christ, and
the Eternal Torments of the Dam-
ned in HELL.



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The Preface to the Reader.

Christian Reader,

SINCE the time my little Book for Children first came abroad, I was perswaded by some of my Friends, to set out another Book for those of riper Years, which I was not very free to do at first; but now at last, I have yielded to it, hoping it will be for the good of their Souls. And I could think no Subject more suitable for Young & Old, than to make a Book of Directions, by what means they may escape Everlasting Torments, and get safe to Heaven.

I had thought at first, to have made this a double Book, but I have yielded to make it only a small Penny-Book, because all Poor, as well as Rich, might be able to purchase One; for I earnestly wish'd that this little Book may come into the hands of them all; & that all into whose hands this little Book should come, would follow these Directions, and lead such Lives, as that they may be Saved in the Day of the Lord Jesus. Which is the earnest Prayer of your dear Friend,

Robert Russel.

T H E
Plain Way
T O
H E A V E N.

TH E Reasons why I write these Directions, is, Because so many thousands flock to Hell, when they verily think they are in the Way to Heaven. And others go on securely in their Sins, running on in all kind of Wickedness, not considering what will become of them, until they drop into Hell. I shall therefore proceed after that Order, as I did in my *Little Book for Children* :

First, I will give you a short Hint of the dreadful Estate of the Wicked ; and then of the joyful Estate of the Godly ; with some

2 The plain Way to Heaven.

Directions in order to your Salvation, Consider first, all you that continue in your sins, and will not be perswaded to repent and lead a new life, how dreadful your Estate will be at last ; for as long as you remain in your unconverted Estate, God and you are Enemies, you are under his Wrath and Curses : You are Slaves to the Devil. And besides all this, you are in danger every hour of dropping into Hell ; you know not how suddenly Death may seize upon you. And if then you are unprepared, you shall be haled by the Devils down to Hell, where you shall be kept under Chains of Darkness unto the dreadful Judgment of the Great Day ; and then your Bodies shall be raised to Life again, and be summoned before the Judgment-Seat of Christ, where you shall give a strict Account for all things that you have thought, done, or spoken in your life-time ; there you shall stand trembling before your offended Judge, expecting that doleful Sentance to be pronounced upon you, *Depart from me ye cursed into everlasting fire, which was prepared for the devil and his angels.*

No sooner is this dreadful Sentance past, but away you must be gone, away you shall be haled by the Devils, with the rest of your damned Crew, down into that Lake that
burns

burns with Fire and Brimstone : where you shall be continually tormented with the gnawings of your guilty Conscience; where you shall be continually scorched with the burning Wrath of Almighty God : there your Blood shall boyl, your flesh shall fry ; there you shall lye howling and screeching continually in that Lake of Fire, and never have ease nor end.

But on the other side consider how happy your Conditions will be, if you in time repent and forsake your Sins, and become new Creatures ; that then God will be your Father, Christ will be your Brother, and the Spirit will be your Comforter : you shall be filled with Peace of Conscience, which is better then the carnal Peace of the Wicked. You shall be filled with the Joys of the Holy Ghost, which a thousand times surpasseth all Worldly Joys : You shall have the free and full Pardon of all your Sins ; so that they shall be remembered no more. And besides all this, whensoever Death comes, whether sooner or later, you shall be sure of Heaven ; and at your last gasp, the Angels shall carry your Soul, as they did the Soul of *Lazarus*, into the Kingdom of Heaven. And as for your Body, that shall be laid in the Grave, as in the Bed of Christ, there to

4 The plain Way to Heaven.

rest until the glorious Morning of the Resurrection; and then your Bodies shall be raised again, and fashioned like unto the glorious Body of Christ; and Soul and Body being then reunited, you shall be openly acknowledged and acquitted, and be placed at the right hand of Christ, and hear that comfortable Sentence pronounced unto you, *Come ye blessed of my Father, inherit the kingdom which was prepared for you from the foundation of the world.* Then you shall be received with rejoicing and triumphing into the Heaven of Heavens, the place of Joy and Bliss. Therefore you shall be stript of all your Robes of Mortality, and be cloath'd with immortality: then you shall sit down to rest with *Abraham, Isaac, and Jacob*, in the Kingdom of Heaven. There you shall possess such Divine Treasures, such rare Joys, yea, variety of Joys, and such sweet Delights, as no Mortal Eyes hath ever seen, no Mortal Ear hath ever heard, nor can it ever enter into the Heart of Man to conceive, what Joys and Delights God hath prepared for you in Heaven; then you shall be for ever free from all kind of Sin and Sorrow: *There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain for the former things are passed away: and God shall wipe away all tears*

The plain Way to Heaven. 5

tears from your eyes, Revel. 21. 4. There shall be Life without Death, Health without Sicknes, and Pleasure without Pain; as you shall be freed from all Evil, so you shall enjoy all the Good that can be enjoyed. You shall there meet all your dear Friends and Relations, that departed in the Fear of God, there you shall rejoyce one with another; and with one heart and voice sing *Praises and Hallelujahs* to God, to the Lamb that sits upon the Throne for ever and ever.

And now I hope you are ready to ask, *What shall we do, that we may escape everlasting Torments, and get safe to Heaven?* And begin to be prickt at the Heart, and are ready to say, *What shall we do to be saved?*

Ans. If it be so, that you earnestly desire to know the Way to Heaven, and are willing to walk in that Way, then as I in my little Book for young Ones, *Nine Directions*, what they should do to escape Hell, and attain Heaven: So here I will give you some Directions, *What you should do to be Saved.* And instead of many, I will only give you these two: That is, (*Repent and Believe the Gospel,*) follow but these two Directions and you are in the right way to Heaven: The Law indeed, requires *Perfect Obedience*; but no meer Man, since the Fall, is able perfectly

6 **The plain Way to Heaven.**

fectly to keep the Commandments of God, and so by the Works of the Law, can never be saved.

God has by Christ, our Redeemer, required *Faith* and *Repentance*, as the Conditions of the Gospel, by which Eternal Life is to be had. *Faith* and *Repentance* is all that God requires in order to our Salvation: *Repent and believe the Gospel*, and you shall certainly be saved. I will give you as plain Directions as possible I can, how you shall attain these two Graces :

First for Repentance.

You must know that there are two kinds of Repentance; there is a false Repentance, and a true Repentance :

A false Repentance, is that which a Man is driven to, through fear of Hell and Damnation. When a wicked Man lyes upon his Death-bed, then he seems to be sorry for his Sins past; and makes many fair Promises of a new Life, if it should please God to restore him again: though in the mean time, he likes and loves those Sins he seems to repent of; and if it please God to restore him to his former Health, he follows his old course again. Now this kind of Repentance can never be effectual to Salvation.

2. Now you must mind what true Repentance is: True Repentance is a saving Grace,

The plain Way to Heaven. 7

Grace, whereby a Sinner out of a true sense of his Sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his Sin, turn from it unto God, with full purpose of, and endeavour after new Obedience.

But now seeing without this Repentance, there is no getting to Heaven, and that we cannot repent of ourselves, it is of God's free Gift. I will therefore give you some plain Directions how Repentance may be had, and how to go through with it; for though we cannot repent of ourselves, yet if we do not repent the fault lyes upon us.

1. The first step to true Repentance, is the Examination of your selves; try your Hearts, and search into your former Life, how, and after what manner you have spent your time since you have been a Child; and to this end, I counsel you to make a Catalogue of all your Sins you can possible call to mind; for which purpose you must take the Ten Commandments for your Pattern.

Had I time and room, I would for your Memory write you a Catalogue of Sins which is against each of the Ten Commandments; but they being so many, that I cannot do it in so small a Book as this. But I counsel you to get you a Book wherein is the *Exposition on the*

8 The plain way to Heaven.

the Ten Commandments, which shews what are those Sins of Omission and Commillion which is against every Command, and try yourself by these, and labour to find out as many of those Sins as you know yourself to be guilty of, for you will find many Sins there, that you in your place cannot commit. You may only take but one Commandment or two at a time, according as your Memory will hold, and if your Memory cannot contain all the Sins that you find yourself guilty of, you may write them down according as you find them out, which way I think to be the best : and then every Evening you may make use of this Catalogue, for the finding out the Sins that you committed in the Day ; likewise every Sabbath, the Sins you committed in the Week ; likewise before you receive the Sacrament, that thereby you may repent and be humbled for them.

2. The second step to true Repentance, is the Confession of those Sins you have thus found out ; you must spread them all before the Lord, and confess them all in particular, with all circumstances : as the time when, place where, and manner how, such and such things are committed. Now many confess in general, that they are Sinners, but few
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The plain Way to Heaven. 9

confess their Sins; and if your Sins are so innumerable that you cannot find out every particular Sin, so as to confess them all in particular, then confess the rest in the general. And there is no doubt but God will take this for a true and sincere Confession, in that there is no known sin that you would willingly hide from God.

3. Another step to true Repentance, is godly Sorrow for those Sins thus confessed. And it is godly Sorrow that works Repentance to Salvation, never to be repented of. Now for the obtaining of this godly Sorrow, you must use these means:

1. Lay to heart how good, and how merciful God hath been to you: How many Tokens of his Love and Kindness he hath bestowed upon you; and yet how ill you have requited him. Seriously consider, how he hath delivered you from such and such a Sickness, when you were near Death: How he hath preserved you from such and such a Danger: How he hath delivered you from such and such Enemies: That notwithstanding your many Provocations, yet he hath born with you all this while: he hath patience with you, and waits for your Repentance, who might in Justice have snatch'd you away whilst you were sinning, and sent you quick

10 The plain Way to Heaven.

quick to Everlasting Burnings. Yet still he spares you; yet, he gives you every day fresh Supplies of his Mercy: and as before you were to make a Catalogue of your Sins, so here make a Catalogue of God's Mercies; those several kinds of Mercies and Favours you have received from him, and then lay to heart what a base unthankful Wretch you have been, thus to provoke and grieve so good and merciful a God. Think thus with yourself: *O that I should be such a base, vile wretch, for to provoke and grieve so loving a Father, that has been so good and gracious unto me; so merciful a Saviour that died for me.*

Such Considerations deeply laid to heart, will prick your heart into godly sorrow for your Sins; as Peter, when he considered how he denied Christ, *He went out and wept bitterly*, Matth. 26. 75.

2. Keep in mind the most of those Sins whereby you have most dishonour'd God, and grieved his Spirit; this also will be a means to work in you godly Sorrow.

3. Ply the Throne of Grace by earnest and constant Prayer, that God might take away that *stony heart of your flesh*, and give you a heart of flesh, as he hath promised, Ezeck. 36. 26. But it may be, God will seem not to hear your Prayers presently, if therefore
you

The plain Way to Heaven. < 11

you cannot find your heart to relent the first time, go and pray again and again; and give God no rest until he hear you; and then of a certain, one time or other, God will melt your hearts into godly Sorrow and Remorse for your former Sins; and then this excellent Grace of Repentance is begun and wrought in you.

4. The next thing to be done, is this, *Beg heartily to God for the Pardon of your former Sins, that they may be cast all behind his back, that they may be wash'd away in the Blood of Christ.*

And then lastly, make a firm, strong, and settled Resolution, (henceforth to lead a new Life) this must not be a weak Resolution, but it must be a settled and deliberate Resolution. Now, when a Man seriously considers, that except he becomes a new Creature, he cannot be saved; and thereupon takes up a strong and fixt Resolution, henceforth to lead a new Life, the Work is more than half done; that Man is not far from the Kingdom of Heaven. Thus for the Act of Repentance; Now I will give you some Helps for the daily renewing of your Repentance:

1. Every Morning as soon as you rise, prostrate yourselves before the Throne of Grace, and earnestly beg for God's assisting Grace,

12 The plain Way to Heaven.

Grace, to keep you from falling into any kind of Sin that day; for after a Man is regenerated, he is yet daily liable to fall foul into Sin, without the assistance of God's special Grace. Therefore earnestly desire of God in Prayer, that he might strengthen you against all Temptations of the World, the Flesh, and the Devil; and keep you that day from falling into any kind of Sin.

2. When you have thus done, then go about the works of your Calling. But set a strict and continual Watch over your Heart and all your Senses; watch your Eyes, that they do not wander after Vanity; watch your Tongue, that no Lies nor vain Jestings, nor unprofitable, filthy, and corrupt Speeches don't come from that. But above all, watch your Heart, that no evil Thoughts do enter in there; for the Heart is the Spring and Fountain of all sin and wickedness; and be very jealous over yourselves in every thing you do, lest at any time you should sin in it, and keep yourselves from all the occasions of Sin; meddle with none of the Devil's Baits, lest you tempt God to leave you to be overcome. And as often as the Devil doth tempt you to any kind of sin, or do offer you any Bait, then immediately lift up your Hearts to God by Ejaculatory Prayers,

ers, as thus, *Lord, vanquish Satan at this time, that he don't overcome me; Lord preserve me this once from falling into sin: Lord have mercy on my soul, and keep and strengthen me against this temptation of the Devil, that I be not overcome.* And if wicked Men should at any time seek to draw you into Sin with them, then make a firm Resolution with yourself, never to consent, and as much as possible you can, keep yourself from the Company of wicked Men: But when at any time you, through Infirmitie, fall into Sin, then lye not in it, but immediately go by yourself into some corner, and there present yourself, and humbly confess it to God, and earnestly beg that God would cast it behind his back, and wash it away in his Son's blood, that it may never rise up against you, to shame or condemn you; and give yourself no rest until God hath given you some assurance of Pardon; and withal, renew your Resolution to be more watchful for the time to come. Thus renew your Repentance as oft as you fall into Sin; or if you cannot do it presently as soon as you sin, to be sure to do it before you lye down to sleep at night, every night before you lye down in your Bed, look back into the day past, what Sins you have fallen into, and repent and beg pardon for them.

14 The plain Way to Heaven.

them, and look also and see what Temptations you have overcome, and what Graces God hath strengthened in you and rejoyce and praise God for it. Thus by continual watching and praying, and striving, you will find Sin to die in you more and more, and Grace more and more to grow and increase in you : And whilst others grow near Hell, you will grow nearer and nearer to Heaven. This is the first step in the Way to Heaven, Repentance.

The Second is Faith

As first I directed you to Repent, To secondly, *Believe the Gospel*. Now Faith is a saving Grace, whereby receive and rest upon Christ alone for Salvation, as he is freely offered to us in the Gospel. Now seeing a true saving Faith is not your Power, but it is the Gift of God, and God always bestows it upon those that use the Means which he hath prescribed in his Word for the obtaining it. I shall therefore give you some Directions, what you shall do to have this Grace of Faith wrought in you :

1. Be diligent in reading the Scriptures, First, you must every Morning and Evening, read a Chapter in your Bible, or else some part of a godly Sermon ; and when you read, you must not run it over and then leave

leave it, you were as good do nothing as do so. But when you read, you must take especial heed what you be a reading of, and when you have done, look back a little upon what you have read, and see what Sins are condemned there, that you know your self guilty of, and be humbled for them, what Duties are required there, and resolve to practise them; what Judgments God hath threatned against such and such Sins, and stand in awe of them; what Promises God hath there made, and what are the Conditions of those Promises, and resolve through the Grace of God inabling you, to perform those Conditions, that those Promises may belong to you; and is so doing, then you read with Profit indeed.

2. Be fervent and diligent in hearing the Word preached, *For faith cometh by hearing, and hearing by the word of God, Rom. 10.*

17. But then you must not do as most do, who either sleep all the Sermon-time, or else lend their Ears for a while, and then when Sermon is ended, they let the Devil steal it out of their Hearts, and so never mind it afterwards, but you were better never go to Church at all, than to go and hear after that rate. But when you be at Church you must hearken with all the Attention you can

16 The plain Way to Heaven.

hearken earnestly, as if you were to die presently and go to Judgment. And for your help herein, you must mark what is the Doctrine; what are the Reasons and Uses, and how many they are.

2. Hear with Affection, and for your help, you must hear as if God himself were a speaking to you, and as if he spoke directly to you; you must hear as if it were indeed the Word of God, and not of Man.

3. Whilst you are a hearing, set a Resolution to practise what you hear, and when you come home, call over the Heads of the Sermon in your Mind, and turn every Use and Direction that has been delivered into Prayer, pray for God's Blessing on it, and make it matter of your Meditation all the Week: and then lastly, set to the practise of it.

3. Another means for the getting of a saving Faith, is earnest Prayer unto God for it, *Matth. 7. 7. Ask and you shall have, seek and you shall find, knock and it shall be opened unto you.* But you will say, it may be God will not accept my Prayers, for God heareth not Sinners, and the Prayers of the Wicked are Abomination unto him. I answer, it is wilful Sinners that God will not hear, they that pray for Mercy, and other good things, and yet

yet hate to be reformed, the Prayers of such God will not regard : But they that come to God in a returning way, with a full purpose to leave their Sins, and pray, and earnestly desire Grace, especially this Grace of Faith, they shall certainly be accepted and have their Prayers granted. But if you desire indeed to have this Grace of Faith bestowed on you, then you must look to the manner of your Prayers ; you must not pray as most do, but you must pour out your very Souls in Prayer to God, your Heart and Tongue must go together, earnestly desiring that which you pray for ; you must pray with zeal and fervency ; you must strive and wrestle with God in Prayer, and never give him rest until he hath granted your desire, these are the Prayers that God takes delight in ; and if God answer not your Prayers the first nor second time, then try again and again as the Woman of *Canaan* did, and then you need not doubt but God will hear you at last.

Now concerning the Act of Faith, take but this Direction : Make a Catalogue of all the Promises, as you did before of your Sins, and God's Mercies ; and then heartily believe, and assure yourselves, that every one of those Promises belong to all those that perform the Conditions of those Promises

10 *the man come to perfection*
mises ; and if you perform the Conspition,
then those Promises belong to you. As for
instance, I will name this one particular
Promise, *Matt. 19. 29. Everyone that hath
forsaken houses, or brethren, or sisters, or father,
or mother, or wife, or children, or lands for my
name's sake, shall receive an hundred fold, and
shall inherit everlasting life.* Now to make
use of this Promise, when you thus embrace
Christ as is he offer'd, when you make your
greatest care to obey the Commands of
Christ, all his commands out of love to
him, as our Saviour. When you are hear-
tily willing to forsake all your beloved plea-
sures, your darling Lust ; your secret Sin,
for Christ's sake ; and if at last you should
be called to it, can willingly forsake Houses
and Lands, yea, and your own Life too for
him, resting fully and wholly upon him for
Salvation, then you are true Believers ; and
such a Faith as this will certainly bring you
to Heaven. Thus, if you walk according to
this Rule, that I have here set you, if you do
thus Repent, and believe the Gospel, then at
last, when Unbelievers and all impenitent Sin-
ners shall be turned into Hell, you shall be re-
ceived into the Joys of our Lord and Master,
there to reign with him for ever and ever.

Which God of his Mercy grant unto us
all. *Amen.*

F I N I S.



